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THE CANADIAN ZIONIST REVOLT (PAGES 2 AND 3)

THE CANADIAN JEWISH NEWS

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LENIN AND THE JEWS

THIS month marks the hundredth anniversary of Lenin's birth. More than any other statesman of this century he has changed a vast portion of the world, and even outside Russia his name is held in contempt by some, in awe by many and admired by many others.

Whether one agrees with his views or rejects them totally or partially, it is the duty of the historian to study them. They are important not only because they were the philosophical political views of a man who succeeded in carrying out a social revolution in a country as vast as Russia, but also because his ideas have influenced other countries in Eastern Europe and Left-wing movements in many parts of the world.

In a word, his writings serve as a kind of blueprint, a model for his successors. It is necessary to see his views in the historical perspective of the time and to assess whether they were based on objective analysis or were merely preconceived notions lacking profundity or perception.

Of more than purely historic interest are the views Lenin formed of the Jews, their problems, their contribution to society, and their future.

St. Petersburg group

Lenin was born in Simbirsk, a town on the Volga with hardly any Jews. He first came into contact with Jews in the revolutionary circles of St. Petersburg. Jews who joined the revolutionary movement during the early 'nineties of the last century were culturally very assimilated, spoke only Russian, and felt equal in the secret, illegal revolutionary circles they belonged to.

The compact mass of the Jews, living predominantly in the Pale of Settlement remained unknown to him. He met Martov, Axelrod and other Jewish revolutionaries, many of whom later became his political opponents, but they were in agreement with his views on the Jews.

One has also to bear in mind that in Russia at the end of the last century there were over five million Jews, living a compact cultural life in a restricted area known as the Pale of Settlement, speaking their own language—Yiddish—having many old established institutions and, in many parts of the Pale, particularly the urban areas, forming a majority of the population. This mass of people, with its rich cultural traditions and institutions, remained unknown to Lenin during the whole of his life.

The Bundists

At first, Lenin's reaction to the Jews was one common to all Socialists of the day and to the majority of the radicals, namely the duty of all progressive people to demand the removal of all discriminatory policies against Jews in every field of political, economic and cultural activity. At first we find Lenin denouncing antisemitic propaganda in the press of the day. He complained of Tsarist policy which excluded the Jews from settling on the land and preventing them from developing Siberia.

This line of simple denunciation of antisemitic policies changed when the Jews formed a specifically Jewish revolutionary political party—the Bund—which demanded to speak on behalf of all Jews in the revolutionary movement and which planned to organise the Jewish workers in a separate political organisation. In conditions of illegality prevailing in Russia at the time, the Bund succeeded beyond expectations. It managed to organise printing presses, call strikes, distribute literature and raise funds.

By 1902, the Bund demanded to be the chief spokesman and defender of the interests of the Jewish workers. Particularly, its leaders were insisting that the Russian Social Democratic Party be built on federal lines, with autonomy to each section.

The leaders of the Russian Social Democratic Party, Plekhanov, Martov and Lenin, countered these demands by accusing the Bund of nationalist tendencies and splitting tactics, and dividing the revolutionary movement, thus weakening the fight against Tsarism.

Lenin pointed out the danger to the socialists inherent in a nationalist policy as advocated by the Bund, and he saw antisemitism as a phenomenon due only to the existence of classes in society. Once classes vanished after the social revolution and legislation passed banning antisemitic propaganda, Lenin argued, the Jewish problem would be solved.

During the historic second Congress of the Russian Social Democratic Party in 1903, which led to the split between the two dominant groups, the Bolsheviks and the Mensheviks, and where the demands of the Bund were debated, Lenin himself, being a Russian, was too sensitive to come out publicly and attack the Bund. Worried lest his intervention be interpreted as "anti-Jewish," he wrote a private note to Trotsky, which is of immense psychological and political interest both as to the writer and the recipient.

By CHIMEN ABRAMSKY

"Trotsky, would you take the floor after Martov for a little statement regarding the resolution which you have signed on the Bund and declare that the Jews who signed it are also representatives of the Jewish proletariat?"

Trotsky reformulated the above in the following way: "Jewish comrades who signed it, while working in the Russian Party, regarded and still do regard themselves also as representatives of the Jewish proletariat."

After this clash with Bund, Lenin took Kautsky's idea that the Jews lacked a common language and a common territory, and could not therefore be considered a nation. "The Zionist idea of the Jews being a nation is false and reactionary according to its own essence." Lenin did not mind having Socialist propaganda conducted in Yiddish, but the future for the Jews he believed lay in assimilation. "the undoubted progress of their assimilation with the surrounding population."

For Lenin, Jews who spoke of Jewish culture specifically, were using the same slogan "of the rabbis and the bourgeoisie, the slogan of our enemies." At the same time, he demanded a vigorous campaign against antisemitic attacks on Jews and even planned to introduce a law in the Duma on national equality, "to remove all disabilities from the Jews."

The essence of Jewish culture was summed up by Lenin as "its internationalism, its responsiveness to the advance movement of the epoch (the percentage of Jews in the democratic and proletarian movements is everywhere higher than the percentage of Jews in the population as a whole)."

Lenin sincerely believed that "the Jewish question would be solved together with the basic question facing Russia," that once a Socialist government was in power the Jews could no longer be used as a scapegoat and the road would lie wide open for their total assimilation in Russian society.

November Revolution

After the outbreak of the November Revolution in 1917, and with the growing menace of pogroms against Jews from the White armies and Ukrainian Nationalists, Lenin delivered a speech to the Red Army, which was played on gramophone records on all fronts warning about pogroms. He told the Russians:

> Not the Jews are the enemies of the workers. The enemies of the workers are the capitalists of all countries. Among the Jews are workers and toilers—they are the majority. They are our brothers.

In brief, Lenin represented the classical period of the liberal European society, when many people believed sincerely that by the removal of all restrictions from the Jews they would be able to assimilate fully into the society in which they lived. Lenin, like many Liberals and Socialists, did not feel it necessary to examine deeply the roots of antisemitism.

Apart from a few articles by Kautsky, the theoretician of German Social Democracy, on the Jews, he seems not to have read a single book on this vital question. He agreed with the view on assimilation. It was an easy and superficial answer to a highly complex problem.

His own over-simplified solution to the Jewish problem foundered on the rocks, both in the Soviet Union and in other Communist countries.

Sisco told

ISRAEL NOT READY FOR RETREAT

by the CJN diplomatic editor

BOURASSA

LÉVESQUE

SAMSON

BERTRAND

The Israeli Government informed U.S. Assistant Secretary of State Joseph Sisco that Israel does not believe any public statements about her readiness to compromise with the Arab extremist regimes would be conducive to peace. According to the Israeli Government, sources close to the U.S. mission that has just terminated its visit to the Middle East say, Israel believes the Soviet Union is not ready for peace in that area.

(In Amman, a Soviet diplomat declared that Israel should be "replaced" by nonracial Palestinian states, which is the Arab extremist view supported by Al Fatah. For the first time this Soviet diplomat officially declared the Russian support for the "Palestinian" fighters.)

Other sources predict that Dr. Nahum Goldmann's essay in the Foreign Affairs quarterly will be used by Arab governments as a basis for "a peace proposal."

At a meeting of the Israeli Cabinet on Passover eve, Premier Golda Meir, Deputy Premier Yigal Allon, Foreign Minister Abba Eban and Defense Minister Moshe Dayan reported on their respective conversations with Sisco. They all declared there is an understanding in the United States that Israel cannot agree to any border changes without actual peace.

Premier Golda Meir, in an interview with the national religious daily, Hatzofe, in Tel Aviv, concerning the recent rumors about peace, declared:

* There was no necessity for anyone to inform Nasser about our stand. Upon many an occasion, the Israeli Government did inform not only Nasser but Hussein and Bourguiba of Tunisia what our position is. The results are clear.

* Informed Israeli sources said that the entire propaganda -- that Nasser wishes to talk peace -- is a smokescreen to cover up the Soviet-Cubalike establishing of SAM-3 missile sights throughout Egypt. Dayan warned Sisco that Israel will not allow this to happen.

* Israelis also know that Eric Rouleau, Arab expert of Le Monde, who allegedly arranged the "interview" between Nasser and Goldmann, is close to the extremist Arab, anti-Israeli propaganda-organizations and always has supported the Arab view. (He is a baptized Egyptian Jew who changed his name.)

* A spokesman for the Israeli Labor Party told the press that he hopes Nahum Goldmann resigns and that "we shall not be forced to demand his retirement" from the World Jewish Congress. (See editorial, page 3)

Rabbis, Community Leaders Agree

QUEBEC: NO JEWISH VOTE

On the eve of the April 29th election prominent Montreal rabbis and active community leaders cautioned Jewish voters to remember that there is no Jewish vote. The leaders of all parties have a right to appeal for support of any voter in Quebec.

The leaders of the four most important parties — Premier Jacques Jean Bertrand of the Union Nationale; Robert Bourassa of the Liberal party; René Levesque of the Parti Quebecois; and Camil Samson of the Parti Creditiste — are on the record as supporting equality for all citizens regardless of race, creed, or ethnic descent.

Community leaders said that each individual Jew in this election will vote for the party in whose philosophy and program he believes. Everyone is expected to cast his ballot as a citizen of the province. No party has a monopoly on any group vote, The Canadian Jewish News was told.

FRANCE CHANGES POLICY?

EXCLUSIVE REPORT BY OUR JCNS CORRESPONDENT FRED GOLDSTEIN

French Government leaders are apparently beginning to have second thoughts about the wisdom of their pro-Arab policy. Discreet discussions were being held by Ministers last week on how to make France's Middle East policy less partisan. There is absolutely no question of delivering the Mirages paid for by Israel three years ago, but some Ministers have advocated making some kind of gesture instead.

The most likely one would be to send a Secretary of State for External Trade to Tel Aviv as an official visitor to the Levant Fair, where a French section is to be opened this year.

This would be the first time in the history of French-Israeli relations that a member of the French Government, albeit a junior one, was paying an official visit to Israel.

Public opinion

Another proposal, still far from being decided, is that a senior Minister should attend the centenary celebration of the Mikve Israel agricultural school. This is run by the Alliance Israélite Universelle, a French-Jewish body which has close relations with the Government.

There are various reasons for Paris's second thoughts which, it should be stressed, do not yet mean that France's pro-Arab attitude has been changed. Your correspondent understands from pro-Israeli personalities who have had recent contacts with senior French political leaders, that the Government is concerned at the obstinacy with which public opinion here supports Israel.

They were last week given advance figures from the latest public opinion poll, which show that a sizeable majority condemn their country's pro-Arab policy.

Of the intelligentsia, 65 per cent are in favour of a pro-Israeli policy, and even among the Communist workers the corresponding figure is 40 per cent.

There is a consensus of opinion among Frenchmen that the best thing would be a total embargo on arms for the Middle East, but that in its absence Israel should be favoured.

Another reason for the current Ministerial heart-searching is the approach of the municipal elections, for which the Gaullists are seeking allies, and their pro-Arab policy is a factor of disagreement.

There are also foreign policy motives. Even at the Elysee Palace I was told, it is felt that there is a discrepancy between the European and Atlantic "openings" introduced by President Pompidou when he succeeded President de Gaulle, and the pro-Arab policy which leaves France solitary among her partners.

Finally, there are doubts about the future of French-Arab relations. A recent contract for the supply of anti-aircraft artillery to Libya has been shrouded in embarrassed secrecy. On the other hand, until the past few days, there were anxieties about Libya honouring her obligation to pay the amount due this month on account of the Mirages she has ordered.

Touch and go

The sum due has, indeed, been paid, but only with great difficulty. The French Government is now perfectly aware that it was touch and go whether the Libyan colonels would succeed in raising the necessary £33½ million.

Anything more than highly qualified optimism about French-Israeli relations would be out of place, however. Paris wants Jerusalem to soft-pedal criticism of its policy and promises in return to modify it slightly.

JESUIT FEARS FOR RUSSIAN JEWS

New York, (JCNS) An interfaith mission to the Soviet Union has returned with the fear that the Government there will not be able to contain the current anti-Zionist, anti-Israel campaign and that it might break out into "active and perhaps violent antisemitism". The Soviet Jews, they said, shared that fear.

The delegation was from the Appeal of Conscience Foundation, organized in 1965 for the purpose of helping to preserve religious freedom for communities of all faiths. The mission was on its fourth visit to the Soviet Union.

Among the members of the delegation were the president of the foundation, Rabbi Arthur Schneier, of Park East Synagogue here; Father Charles Whelan, S.J., professor of constitutional law at Fordham University and associate editor of the Jesuit weekly "America," and the secretary of the Foundation, Mr. Franci E. Dorn, a former Member of Congress and prominent Catholic laymen.

"We found a feeling of apprehension that many Russians will misread the daily attacks on Zionism and Israel in the press and over the radio and television as expressly anti-Jewish in nature", Rabbi Schneier told a press conference yesterday (Sunday).

Mapam Supports Goldmann; Attacks "Annexation" Policy

Paris, (Special to The Canadian Jewish News). - An official statement by Mapam, published in the leading Paris newspaper "Le Monde" (on April 22nd) created quite a sensation here. In the statement, Mapam, Israel's extreme leftist party, declares it supports the initiative of Nahum Goldmann to meet Nasser for peace talks.

Also in the same communication, the European Bureau of Mapam, says the party opposes the "annexionist" policies of the Israeli government and that its ministers in the cabinet voted against the establishment of a Jewish section in Hebron.

In Canada, Mapam is represented by a group called Friends of Pioneering Israel.

Commentary

BY M. J. NURENBERGER

Quebec: Sang- Froid

During an election campaign, it is necessary for one to remain calm and collected. In each campaign there are the unavoidable exaggerations by contestants: the individuals and the parties. In Quebec the tense atmosphere of political struggle for power always runs several degrees higher than in any other province.

Yet, despite all sang-froid, one must admit that on April 29th the issues at stake will be much more vital than in any previous battle among politicians.

One always should remember — and it is especially true of this election — that Quebec is not a province like all the others. No matter how blasé one wishes to be about politics, to a certain degree the destiny of Canada may be at stake in this contest.

***

The polls are unanimous about the tremendous impact upon the voter by René Levesque's Parti Québecois. Any student of French Canada, whether or not he accepts the predictions of the pollsters, will agree that the leader of the Quebec independence party has succeeded in giving his movement a new image — acceptable to the intellectuals, the cultured middle class and perhaps the workers; even to some non-English voters. Some of the outstanding intellectuals of French Canada have joined Lévesque in this election campaign; they are running on his ticket.

There are those who maintain that large meetings and well attended rallies do not mean necessarily that those who applaud Levesque or his lieutenants will vote for the party. This is possible. But one must accept the *possibility* that on April 29th perhaps a fourth, or even a third, of those voting for the new National Assembly will endorse the platform for a sovereign, independent Quebec.

Also it seems that the Union Nationale Government is losing its grip upon the people. Jean-Jacques Bertrand never succeeded in becoming a new Daniel Johnson, and this lack of dynamism and coordination within the government may cost his party the power it had exercised.

The Liberal Party has a new leader, Robert Bourassa, a brilliant man. But one does not know how well he will fare with French Canadians in this emotion-ridden election.

So far as the new provincial Creditiste Party, under the leadership of Camil Samson, is concerned, it may retain its support in the rural areas of Quebec.

Still the outstanding feature of this election is the rise in popularity of Rene Levesque and the possibility that he may, if not form the new government, make it dependent upon his support.

The Union Nationale Party is split between nationalists and federalists. An eminent French nationalist, Minister for Intergovernmental Affairs Masse, candidly during the last days of the campaign, did not exclude the probability of a Union Nationale-Parti Quebecois coalition. It is clear that such a coalition could only be one committed to some kind of sovereignty for Quebec.

The other possibility discussed is a union between the Liberal Party and the Social Creditistes, both committed to federalism.

***

All this, of course, is speculation to a certain extent. For no one ever predicted accurately the outcome of an election. And pollsters have been proven wrong in the past on many an issue.

However, I believe Quebec is moving towards a definite demand for recognizing its distinct French national personality. Some of the laudable initiatives in the direction of bilingualism in the last few years have not caught the imagination of those in Quebec who think French. Some of the measures are considered too little and too late while the outstanding appearance in this campaign has been the fact that Quebeckers are no longer afraid to say they want independence.

Thus, on the eve of this crucial election, one must face the prospect that French Canada will not be the same after April 29th.

Yet there is no reason to panic. Sang-froid is the order of the day.

PASSOVER 5730

Due to the incidence of Passover, this issue of The Canadian Jewish News appears 24 hours late, and in a reduced format.

Next week, Monday and Tuesday April 27th and 28th, the offices of The Canadian Jewish News will be closed. The newspaper will appear on Thursday.

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TORONTO SYNAGOGUES AND ORGANIZATIONS

EVENT

Zeirei Agudat Israel of Toronto Youth Division, Agudat Israel, held its annual Kinus Chizuk Torah last evening in the Agudat Israel Center. Guest speaker was Rabbi David Z. Ochs, of Torath Emeth Congregation. Topic: The Present and Future Responsibilities of a Ben Torah. Yeshiva students delivered Talmudic discourses. Discussions relating to religious problems of the day were held.

CONTEST

A contest, reciting Mishnayos by heart, will be held by the youth of Pirchei Agudat Israel next Tuesday. It is sponsored by the Council of Pirchei Agudat Israel of America, coordinated locally by Lewis Franken, director of youth activities at Agudat Beth Midrash, in conjunction with the youth committee of the Beth Midrash. Participants are Shmuel Bercovitz, Nechemia Langer, Gustfriend, Sanik, Rand, Kipper, Grunfeld, Spiegel, Weinman, Hendler, Y. Geller, Weinstock, Kuhnreich.

MEETING

A Brotherhood meeting was held last Sunday at Beth Emeth Bais Yehuda. Rabbi Michael Brown was guest speaker.

Proposed slate of nominations: Frankie Warner, president; Mike Kurtz, 1st vice president; Lou Sher, 2nd vice president; Willie Silverberg, secretary; Max Maysels, treasurer. Trustees: Saul Carr; Mannie Grosbein; Arthur Lerman; Max Strauch. Board: Murray Bettel; Perry Burns; Maurice Cravitz; Harvey Goldenberg; Aubie Himmel; Irving Kasden; Harry Mandelbaum; Bill Parker. Also: Al Persofsky; Harry Phillips; Eddie Rose; Marty Steinhouse; Jack Tyle; Dr. Fred Wine; Daniel Wiseblott.

HONOREE. - Samuel I. Kiven, a former president of Canadian Instalment Merchants Association and currently president of the Canadian Outfitting Company, who will be honored at a testimonial dinner on behalf of Montreal State of Israel Bonds by the Instalment Merchants, State of Israel Bonds Division, Wednesday, May 13th, at the Spanish and Portuguese Synagogue.

THE CANADIAN JEWISH NEWS, MONTREAL

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THE YOUNG ZIONISTS SPEAK UP

BY GLORIA BERLIN, CJN REPORTER

Several months prior to the 2nd national convention of the Federated Zionist Organization of Canada, held recently in Montreal, a group of young lawyers, businessmen and graduate students conceived a dramatic change in the existing structure of the FZOC. Although they represented varied political ideologies, these committed individuals were united in their belief that the Zionist Movement must be made into a viable and creative force in Canada. Toward this end they envisioned a break with the 'key formula' which had characterized the Canadian Zionist scene for so long and the institution of free elections based on the premise, best man for the job. Active in this break with tradition were Menashe Broder, Philip Greenberg, Lenny Flanz, Michael Marchand, Aaron Pollack, Yakov Vachman and Frank Dimant.

Carrying this idea onto the convention floor, they received the overwhelming support of the full student delegation. More than 100 student-delegates endorsed the concept of democratization of the FZOC. It was indeed the combination of student power and young turks (as the group is known) which substantiated this idea.

Throughout the convention veterans of the Canadian Zionist scene pleaded for two more years of maintaining the status quo, that is, until the next convention. However this refuted by the shouts of 'freedom now' and 'why wait two years'. Young students of Bnei Akiva, led by Yakov Taub, fought their own party line as did the Habonim group under the leadership of J.J. Goldberg. Noticeably active in the student-caucus were Rifka Broder, Robert Weiss and Ephraim Boritz.

The validity of the arguments these young students presented at the plenary sessions augured well, even to the point of receiving endorsement by such veteran Zionist leaders as Bernard Figler. Following Figler's endorsement of the student-position, the Eastern Region Z.O.C. caucus consented to a free vote. The first party to announce their concurrence with an open vote was the Zionist Revisionist Organization of Canada. Ben Milner's announcement to the plenum in this regard was met with loud applause. Following was the endorsement by Friends of Pioneering Israel under the leadership of Issie Nachshen. Others followed suit.

While much has been said about the role of the Young Turks in effecting the change one cannot dispute the fact that the allout support of the student-delegation helped make it a reality. Despite forthcoming university exams, students assumed an active role in the three-day convention, partaking in student sessions and caucuses, plenary sessions and various convention committees.

Monday morning's plenary session, which brought in the new slate of officers, was unconventional in the annals of Canadian Zionist conventions. It saw Nathan Silver challenged for the presidency on the open floor by Hy Bessin. Both noted Zionist leaders were received with overwhelming enthusiasm. It was decided by unanimously that the runnerup become the first deputy president.

The excitement and emotional fervor as exemplified by the younger delegates made it a living and vital force: total involvement with the issues at hand was the keynote, particularly the idea of breaking the party key perhaps the most crucial issue throughout the three-day session.

It was gratifying to see many older Zionist leaders take the floor at the plenary sessions and, in deep and sincere honesty, come to the realization that the proposal as put forth by the younger delegates had great merit. The fact that they withdrew their personal feelings in favor of what truly was best for the future of Canadian Zionism and opted for a free election was heartening to witness. The unusually qualified and capable executive, along with the support of delegates at large, made it most promising that a revitalization of the FZOC soon was to be effected, that the movement again would be strengthened and would reach out toward involving the total Jewish community in Canada into furthering and promoting the Zionist cause. It was a climactic convention in which total involvement by the delegates at large rather than by a few leaders prevailed.

ON ISRAELI TOUR.-Benny Goldglas left, vice chairman of Toronto's United Organizations for Histadrut, who is one of the leaders of the Histadrut Folk Delegation which left yesterday for Israel. While there, the delegation will dedicate various projects built through the Histadrut Campaign of Toronto, and will meet with government and Histadrut leaders. Sam Cohen (center), president of Toronto's College Memorial Chapel, who is with the delegation, will dedicate the Cultural Center in Kibbutz Ashdot Yaacov, built by the Chapel and bearing his name. Mrs. Clara Egit (right) of Celebrity Travel arranged the tour.

Opinions On FZOC

HAS HIGH HOPES.-Ben Milner, leading Montreal businessman and Zionist key figure, who is optimistic about the new slate of officers of the FZOC, particularly the young people who are in the fore. Milner believes the recent convention has presented the opportunity to revive the spirit of Zionism, responsibility towards Israel and the rapport between the Holy Land and the Diaspora.

BELIEVES IN ZIONSIM.-Frank Dimant, member of the new FZOC national executive, who believes Zionism is the national liberation movement of the Jewish people and must be presented as such to both Jew and non-Jew alike. He hopes younger members of the executive will direct their efforts towards revitalizing the Zionist Movement in Canada, making it a vital and dynamic force.

TO BE HONORED.-Samuel R. Wechsler, honorary trustee of Montreal's Temple Emanu-El, who will be honored by the rabbis, officers and board of trustees of the Temple at a testimonial dinner in support of the State of Israel Bond program, Sunday, May 3rd. Ira Hirschmann will be guest speaker. Eugene Sterns is convenor; William Gittes, dinner chairman.

MONTREAL NOTES

INDEPENDENCE DAY

Israel Independence Day Celebration, featuring youth singing and dance festival, will take place Sunday morning, May 10th, at Salle Wilfrid Pelletier, Place des Arts. Sponsors are Jewish Schools and Youth Organizations, and FZOC of Canada, Youth and Hechalutz Department.

RALLY

The Jewish Defense League of Quebec, will hold a rally at Young Israel of Chomedey, Sunday evening, May 10th. Rabbi Meir Kahane, international chairman of the League, will be guest speaker. The Price of Silence, a recording by Edward G. Robinson, will be heard, as well as The Israeli Airforce narrated by Sander Van Ocher.

RABBI ENTERTAINED

Rabbi-singer Shlomo Carlebach was featured at a concert recently. The audience participated in song and dance.

EVENTS IN MONTREAL

Week from Friday, April 24 to Thursday, April 30

Saturday, April 25:

7:00 p.m. - Israel Bond - Beth Hamedrash Hagadol Rifereth Israel Dinner

Sunday, April 26:

6:30 p.m. - Temple Emanu-El Youth Group Interfaith Seder

Wednesday, April 29:

12:00 noon - Israel Bond Women's Division Fashion Show at Queen Elizabeth Hotel

2:00 p.m. - Temple Emanu-El Sisterhood Book Lovers' Forum, Speaker: Rabbi Harry J. Stern

Thursday, April 30:

Canadian Jewish Congress Leadership Meeting re Jews in the Soviet Union at 1590 McGregor Street.

8:00 p.m. - Jewish Vocational Services - Installation of Officers.

GUEST SPEAKER.-Amnon Rafael, Israeli economist, attorney and author, and son of Gideon Rafael, former Israeli Ambassador to UN who will be guest speaker at a Special Evening planned by the officers and directors of Montreal's Shaare Zedek Congregation, tomorrow eve Congregation, tomorrow evening.

RECEIVES AWARD.-Comedian-musician Victor Borge, (left) receiving the Prime Minister's Award from Henry Blatt, executive member of Montreal Israel Bond Organization, at a recent testimonial dinner in Borge's honor at the Shaar Hashomayim Synagogue.

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PRE-REGISTRATIONS DURING MAY

Information pertaining to Kindergarten Registrations in each school area will be distributed shortly by the Public School Principal. Parents who have not received a copy of the Principal's Notice by April 30 should telephone the Principal of the Public School in the area in which they reside.

SEPTEMBER REGISTRATION REQUIREMENTS

1. Each child MUST have reached his/her FIFTH birthday on or before December 31, 1970.
2. A birth certificate of documented proof of age will be required for each child being registered.
3. Parents who do not possess a birth certificate of legal proof of date of birth for a child who is a candidate for kindergarten are requested to obtain same before registration.
4. Birth certificates for children born in Ontario may be obtained from:

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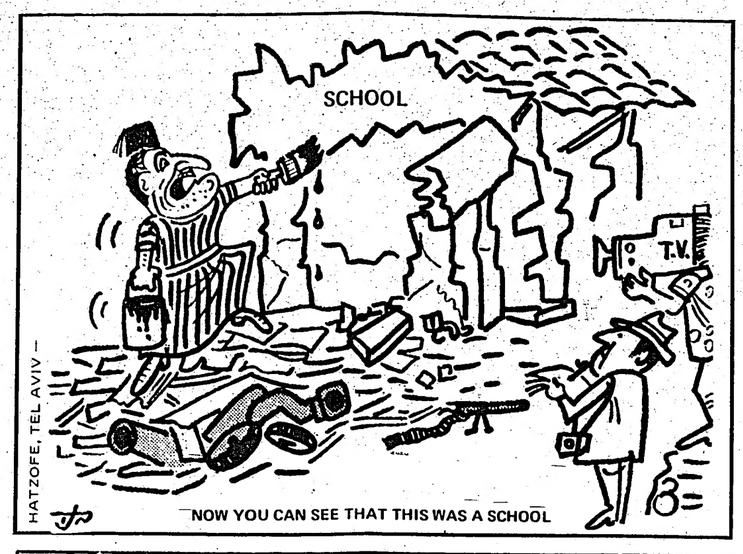

ASK THE RABBI
a JCNS featurette

Q. What kind of work is permitted on Chol Hamoed of Passover and Succot?

A. Since Scripture makes a distinction between the first and last days of the festival on which "serville work" is forbidden and the intermediate days on which it is permitted (see Leviticus, chapter 23) the intermediate days are known as Chol Hamoed (the week-day portion of the festival) and the rabbis rule as to the type of the work permitted on them. Any work done for the purpose of the "festival" is permitted and also any work necessary to avoid financial loss. Some pious Jews do not write on Chol Hamoed and some only slight variation of script to distinguish the day from other weekdays. The question whether tefilin are to be worn on Chol Hamoed was widely debated in the Middle Ages and there are differing customs on this to this day.

* * *

Q. I have been told by my mother that one has only boiled chicken at the Seder table, not baked, etc. Is this correct and why?

A. After the destruction of the Temple it was forbidden to set aside a lamb as a Paschal offering since to eat it without the Temple ceremonies was a serious offence. In Talmudic times it became the custom in some places not to eat any roasted meat at the Seder so as to avoid confusion with the Paschal lamb (which was roasted). The Shulchan Aruch (Orach Chayim 476) states explicity that this refers also to chicken.

* * *

Q. What is parev? Do we need three sets of utensils?

A. Parev is food that is neither milk nor meat, begetables for example, and hence can be eaten with either milk or meat. No third set of utensils is required but parev cooked in a milk pot must not be eaten with meat and vice versa. The etymology of the word has been frequently but inconclusively discussed.

Labor Zionists expected to Act

GOLDMANN CARNIVAL

On the eve of Passover, Israeli Premier Golda Meir, in an exclusive interview with Hatzofe, described Nahum Goldmann's notorious essay in the quarterly, Foreign Affairs, as "the most anti-Zionist article ever written by a Jew claiming to be a Zionist."

Golda Meir not only is the head of government of the Jewish state, she also is the leader of Israel's United Labor Party which is the main pillar of Israel's Government of National Unity. On the Goldmann issue, her main opponent is the extreme leftist Mapam group.

At the recent convention of the Federal Zionist Organization of Canada, the delegates heard two Israel leaders condemn Nahum's aspiration to conduct his own foreign policy regarding Israel against the wishes of the democratically elected government of the Hebrew nation. The Labor Zionists of Canada, who played an important role at the convention which started a new chapter in our Zionist movement, may have to lead Zionists in recognizing the Goldmann danger to Israel.

One of the main problems facing the new Zionist administration and all other Canadian Jewish groups in the field of public relations will be to clarify the position taken by Israel against the so-called Goldmann initiative. All enemies of Israel the world over now are exploiting the Goldmann issue as allegedly demonstrating Israel's unwillingness to negotiate with Nasser.

In Israel there were only a few hundred dissidents, organized by the New Left, who protested against the position of the government. But the publicity given this incident was out of proportion to its significance.

During the debate in the Israeli Parliament, one Labor Zionist leader, M. Surkis, called it the Goldmann festival that began with the wrong tune. The only support Goldmann had in the Knesset came from Uri Avner of Haolam Haze and from the pro-Nasser disident Communist group, Rakah. The pro-Israeli Communist leader, Moshe Sneh, declared that this Goldmann peace conference is, using the Talmudic expression, "an unlaid egg".

We understand Nahum Goldmann proposes to visit Canada towards the end of May when the governing body of the World Jewish Congress meets in Montreal. The Israeli delegation, we learn, proposes to demand his resignation as president of the World Jewish Congress. It is well known that wherever Goldmann's statements were supported — for example, in the anti-Israeli French press — he was referred to as "president of the World Jewish Congress."

Simultaneously circles close to Mapam, which for years had been a proponent of a binational state as opposed to a Jewish state, are mobilizing all friends abroad to support Goldmann whose purpose is to wreck the Government of National Unity in Israel.

Furthermore, all publicity agents employed by him and paid for by Jewish public funds — including one editing a Jewish publication for Montreal from the World Jewish Congress office in New York — now are busy on a twenty-four-hour basis turning all their "newspapers" into Goldmann propaganda sheets.

It is certain that Canadian Zionist groups and leaders of other Jewish organizations will raise this issue of Goldmann's possible appearance in Montreal.

According to Golda Meir, Goldmann has published the most anti-Zionist document at a time when Jewish unity is so vital. Also, according to Mrs. Meir, he committed a political crime by publicizing the reply of the Israel Government: that they would not allow him to to negotiate on their behalf.

Israel, Golda Meir says, has a democratic government. "I am not a dictator and I was not at liberty to secretly allow Goldmann to negotiate on our behalf."

Goldmann, Golda Meir said, has not suggested a neutral country, but a Jewish state as a protectorate, and he excluded Jerusalem from the Jewish state.

The Goldmann issue may be dispensed with by some as garrulous senility. We consider it very serious. Canadian Jews should not swallow any propaganda smuggled into our community by those on Goldmann's payroll.

The Revolt at the Montreal Zionist Convention

LEADER OF YOUNG TURKS STATES CASE

BY IRWIN COTLER

We have been called young revolutionaries, or, as some would charitably have it, a group of young Turks. Indeed we have even been accused by some of trying to wreck the Zionist Organization, if not the Zionist movement. It is ironic -- if not tragic -- that the advocacy of a principle that the FZOC organize and govern itself in accordance with fundamental yet elementary democratic premises accepted ages ago for the good of Canadian Zionism be regarded as "revolutionary" or destructive.

We are not here to impugn the good faith of the Zionist leadership or the Zionist Organization itself. We come here not as representatives of a particular class, region, organization, or even, generation -- but as representatives of a certain point of view, as advocates of a certain principle. What we seek is the elemination, once and for all, of the "key formula" -- the rigid, controling, nonelective, anti-democratic formula governing representation to, and decision - making in, the FZOC. The time has come to break the key, to remove the anachronistic fetters that have paralyzed the Zionist Organization and hence the Zionist movement in Canada for some decades now. The time has come for representation in, and governance of, the Zionist Organization in accordance with the open, democractic and free vote through the exercise of sovereignty by this assembly.

There have been two arguments raised in opposition against our proposal to break the key: first, that the proposal itself is unconstitutional in the sense that it seeks to vacate a legal and binding agreement which is the basis for the key formula; second, that the advancement of the proposal itself at this time is intrinsically undesirable.

Although I myself am a member of the legal profession, I would have preferred to have seen this question resolved on the basis of its merits rather than through the looking glass of technical legalisms. In other words, it seems to me that we should not get bogged down in jurisdictional niceties or verbal cosmetics about the legality of illegality of the key formula; we should concern ourselves more with its desirability of undesirability at the present time. However, inasmuch as the argument has been raised, it must be countered.

Accordingly, I would submit that the agreement housing the "key formula" -- an agreement to which the parties in the Canadian Zionist movement, i.e. Labor Zionists, Mizrachi, Revisionists, and the Zionist Organization of Canada or a group of general Zionists etc, agreed to accept the binding arbitration of Mr. Louis Pincus, Chairman of the Jewish Agency -- has at best questionable validity and is of dubious binding value.

Indeed, the validity of the agreement is open to serious doubt for a number of reasons:

* First, it is questionable whether the parties validly negotiated the agreement on behalf of their constituents, and even more questionable as to whether it was ever validly ratified -- this being one of the conditions of the Pincus arbitration itself.

* Second, there are groups and individuals at this convention which were neither parties to the original agreement nor which recognize its validity. Yet we are told that the agreement is binding on them and may even exclude them from representation not only as they have been excluded in the past but in the foreseeable future as well.

* Third, that consideration for the agreement has itself been initiated, i.e., one of the main desiderata of the agreement was itself never fulfilled.

* Fourth, the agreement itself, in point 8 of the agreement, explicitly recognizes the right to disagree with it.

Finally, and as a corollary, this plenary session -- i.e., the people of this assembly gathered here -- constitute the sovereign body at this convention who can, by the free exercise of their democratic right, break the key and democratize the Zionist Organization for the 'Seventies.

So much, then, for the "legalisms" of the issue. But what is far more important is the intrincis merits of the case -- the desirability of breaking the key. The question, simply enough, is this: are we going to perpetuate the anachronistic fetters of the past, or are we going to democratize the Zionist Organization so as to allow it to confront the challenges of the future? Are we going to perpetuate party rivalry, institutional conflict, regional hegemonies and generational confrontation, or are we going to join together and be true to the ideals of Zionism itself?

In essence, then, are we going to consider the needs of Canadian Zionism -- and more importantly, and what has perhaps been neglected during this entire convention -- the needs of the State of Israel itself, or are we going to scarifice our commitments to our petty rivalries?

Let me repeat again. We are not here to represent private interests of party, region, institution or generation. We are advocating a certain principle -- a principle which we believe to be in the interests of all Canadian Zionists, and a principle whose adoption is necessary if we are to fulfill our commitments to Zionism as a movement and to the State of Israel and its people.

STRANGE PASSOVER STORY

BY BEZALEL NARKISS

The Golden "Haggadah" in the British Museum is one of the finest and most illuminated Hebrew manuscripts of the Gothic period in Spain. As long ago as 1864 its outstanding importance was recognized in the special treatment given it by S. D. Luzzato in the sale catalogue of the manuscripts which had belonged to the famous Paduan collector Joseph (Giuseppe) Almanzi.

In the event, on 14th October 1865, the whole of Almanzi's collection of manuscripts, including the "Haggadah", was bought for the British Museum by A. Asher of Berlin, their agent for the purchase of foreign books, for the sum of 1,000 pounds.

The Golden "Haggadah" was made in a Sephardi (Spanish-Jewish) environment in North Eastern Spain or Southern France. How and when it reached Italy we do not know, but since it never seems to have left Jewish hands until 1864, it is reasonable to assume that the owners of the manuscript brought it with them from Spain, either after the expulsion of the Jews in 1492 or at some time before that date. All we know for certain is that the "Haggadah" was in Italy by the beginning of the seventeenth century.

It is recorded in Hebrew that Rabbi Joav Gallico "the illustrious father of the noble Rosa" gave it to "his learned son-in-law Eliah, son of Menahem Rava", in Capri, on his wedding day, the tenth day of Heshvan 5363 (25th October 1602).

The Gallico were a prominent family in Italy and Palestine during the sixteenth and seventeenth centuries. According to their own tradition, they were one of the old families brought by Titus from Jerusalem to Rome at the time of the destruction of the Second Temple.

If the manuscript was still in the Modena-Mantua region at the end of the seventeenth century, it had to witness poorer Passover fare in the newly instituted ghettoes. The economic situation deteriorated still more in Modena in the second half of the eighteenth century. But very soon after that, with the incorporation of Modena in the Cisalpine Republic in 1792, restrictions upon Jews were officially abolished and reform and enlightment brought more freedom into Jewish life.

The Golden "Haggadah" may be assumed to have prospered during the last period of its Italian life and to have been housed in conditions befitting its status as the finest and perhaps one of the earliest of surviving illuminated Sephardi Hagadot. Such manuscripts are rare enough: only about a dozen remain to us after the innumerable persecutions of the Jews in Spain, France and Italy.

The original contents of the Golden "Haggadah" comprise three parts, the miniatures, the "Haggadah" itself and the piyyutim.

In the eighth century, during the Karaite controversy in Babylonia, a very important recension of the "Haggadah" text was made. The Geonim (the authoritative Rabbis of Babylonia at the time), saw the doctrine of the Karaites as an heretical menace to Judaism, carrying the risk of exalting Moses, the Messenger, to a dangerous position of authority. Consequently, they decreed the removal from the "Haggadah" of all mention of the part of Moses in the Deliverance from Egypt, so that stress was laid on the responsibility of the Almighty Himself alone: ". . .I am not an angel. . .I am not a messenger. . .I am He and none Other". The Geonim of the ninth and tenth centuries continued to insist that certain parts of the "Haggadah" (including verses from the Bible) should not be recited, since they conformed to the Karaite heresy. These passages are even today no longer part of the "Haggadah", which contains, strange as it may seem, not a single mention of Moses.

From the Geonic period onwards, and following the destruction of the Babylonian Jewish center in the eleventh century, the rites and customs of the Babylonian Academies, chiefly that of Sura, spread throughout the European Diaspora. The crystallization of the "Haggadah" text into a single authoritative version had already begun in the Geonic period. By the beginning of the thirteenth century there was a received text and code of customs for Passover Eve, as well as for other feasts, daily prayers and rituals. Passages were, however, after the thirteenth century excised from or added to the "Haggadah" on account of the pressure of events, of variations in usage between different countries, of scribal errors and of censorship. The resulting slight discrepancies differentiate the four main uses. Sephardi, Ashkenazi, Roman and Yemenite, within which minor variants in word, phrase, pronunciation and (most frequently) custom can also be distinguished. Study of these has enabled some of them to be ascribed to communities in Greece, Romagna, England, Northern France, Provence, Avignon, Carpentras, North Africa and elsewhere.

In the present state of such studies, the text of the Golden "Haggadah" may be ascribed to the Sephardi group. This group is ultimately derived from the Siddur of Ray Amran Gaon (second half of the ninth century). Some of its variants indicate its relation to ancient and remote versions like the Yemenite prayer book, while others show that it has relatives nearer in time and place, such as the Mahzor Vitry and Northern French Hagadot. Being intended for personal rather than public ritual, the Hagadot were not subject to the strictest supervision, so that scribal variants are, in any case, more common.

In the thirteenth century, when the text of the "Haggadah" was finally, in essentials, established, the character of the book itself underwent a change. Its component passages lost their significance as a chronicle of the history of Israel, or rather this aspect of them lost some of its strength. The "Haggadah" was no longer an anti-Roman or anti-Karaite book of propaganda, but a book of the Promise, part of the heritage of Israel

(cont. on page 6)

KEEP SMILING

BUSINESS AS USUAL

Bill Koffman, West Coast humorist, tells about the cloak-and-suiter who was persuaded to play his very first game of golf.

"Fore!" called the man at the next hole.

"Three - ninety - eight!" yelled the garment man from force of habit.

A LITTLE FUN

Two musicians' old friends who played the bar mitzva and wedding circuit, were hired to play a swanky engagement at an industrialist's mansion.

"Hey, Moish," whispered the first musician, between numbers, "see that gorgeous doll in the corner? She just got to America from some little town in Israel. Let's show her the difference between right and wrong."

"Okay," agreed Moish. "You teach her what's right."

THE OTHER EXTREME

Papa: "I hope you liked that new boy you went out with last night. He comes from a fine Jewish family and has a good future. Frankly, he'd make a good husband."

Daughter: "To tell the truth, Papa, I had to slap his face last night."

Papa: "What! You mean he got fresh?"

Daughter: "No, I thought he was dead!"

STILL THE SAME

A man was strolling along the avenue one day when a beggar sidled up to him and pleaded, "Mister, please, can you spare a nickel for a cup of coffee?"

"But coffee is a dime now."

The beggar looked at him haughtily and replied, "So who buys retail?"

TOGETHERNESS

Joseph Schildkraut, star of the Yiddish theater, once commented: "My wife and I have a perfect arrangement when we go for a ride in our new car. I sit at the wheel and she drives in an advisory capacity."

GOOD EXAMPLE

"I'm sorry, Mort, but I can't marry you," said Edna. "The man I marry must be rich. I want a little happiness out of life."

"But Edna, money doesn't necessarily bring happiness," Mort protested. "Take Rockefeller. He has a hundred and fifty million dollars. Is he any happier than Henry Ford who only has a hundred and forty-nine million?"

WITH THE TIMES

Sidney worked for a law firm named, Button, Button, Button and Button. One day he arrived at the offices and noticed that the sign on the door had been changed to, Button, Button, Button and Zipper.

"Hey, what happened around here?" he asked the secretary.

"A company shakeup," said the girl. "They felt that the old name was too old-fashioned."

Opinions

BY ELIAHU SASSON, FORMER ISRAELI MINISTER OF POLICE

THE OCCUPIED TERRITORIES

It seems to me that there can be no argument whatever, either in Israel itself or in the diaspora, on the course Israel should take concerning the occupied territories. Underlying any ultimate decision must be a recognition that there must always be a large and secure Jewish majority in Israel.

But if we annex the West Bank of the Jordan and the Gaza Strip and bring into existence the Land of Israel in its entirety we shall increase our Arab population enormously. Instead of the 300,000 Arabs in Israel today, we would have an Arab population of 1-1/2 million, and the total population would be made up of only 60 per cent Jews, as against 40 per cent Arabs.

In view of the great rate of natural increase among the Arabs, to even sustain this numerical relationship we would have to achieve a rate of immigration of between 50,000 and 60,000 Jews a year, a doubtful proposition at best.

Foremost in our minds must be the consideration of what form such a Land of Israel will finally take? Will it still be the State of the Jewish people and will it still have drawing-power for the diaspora?

Inevitably, after a number of years, the Arabs in Israel would have become full partners in the State. They would be in the Government, the municipalities, officialdom, the national institutions, the armed services and the special security branch -- whether there is peace with the Arab States or not.

Of course, during the first few years, the Jews, both as victors and because they are more educated and more developed, will try and safeguard their position of preeminence in the State, but whether they like it or not, they will in the end have to share governance with the Arabs.

After the Second World War, large areas passed from one State to another, but the guiding aim was to avoid the creation of substantial minorities within the territory of new States as well as those which had changed their borders.

Where this principle was not adhered to, redrawing the map, instead of solving old problems, created new ones, as in Nigeria and Cyprus.

As far as Israel is concerned, we would be faced with a similar problem if we annexed the occupied territories. If we could expect speedy and large-scale immigration of the order of, say, two million Jews from the affluent countries and the Soviet Union, then we could consider taking the risk of acquiring a million or 1-1/4 million additional Arabs.

But we have to be realistic about the matter. There is no likelihood of immigration on so large a scale, and it is an illusion to imagine that Israel could increase its Arab population fivefold and still preserve the Jewish character of the State, as envisaged by the founder of political Zionism, Dr. Theodore Herzl. In other words, what is today the Jewish State would more and more become a bi-national Jewish-Arab State.

It is impossible to separate the question of territories from that of population and anyone who talks about occupied territories while ignoring the existence of its inhabitants is deceiving the public. And even if we were to go against our best traditions and decide to institute a "dictatorial regime of oppression and subjugation" we still could not succeed in preserving the purely Jewish character of the State.

We are dealing here with a minority which is part of the larger nations that surround us on all sides. We must take into account to the enmity of those hostile States that avidly scrutinize our every act. In addition it is impossible to imagine that in this age of liberation of peoples everywhere that the international organizations concerned with the rights of man would be satisfied with an ethnic entity of some million and a half people consisting of 40% of the population being relegated to a subservient status.

(cont. on page 6)

Sermon for the week

The Song Of Freedom

On the Seventh Day of Passover, when the Torah Reading deals with the miracle of the Crossing of the Red Sea, hundreds of Jews in Israel go down to the sea at night and there chant The Song of Moses (Exodus 15:1-18).

This comparatively new custom is becoming more and more popular. Why is this? The Israelis go down to the sea not only to commemorate an ancient miracle but also a modern miracle. Like their ancestors who were emancipated from Egyptian oppression, these Israelis in modern times have been liberated from enemies who surrounded them on all sides, and many have experienced the ghastly horrors of concentration camps. Their liberation was indeed like the miracle when the Red Sea was divided. They certainly understand why the Bible does not say *Az shar Moshe* "Then Moses *sang*," but *Az yashir Moshe* "Then Moses *will* sing."

Liberation did not end with the crossing of the Red Sea. That was just the beginning. When all who are now enslaved or suffer tyranny shall be set free, like Moses they *will* sing their song of praise to their Redeemer.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartford, Conn.

TORONTO WOMEN'S NEWS

CONFAB

The 14th annual spring conference of the National Women's League will take place Monday and Tuesday, May 4th and 5th, at Beth Tzedec Synagogue. Plans for the conference were formulated at a recent meeting at Adath Israel. Mrs. Harry Crystal served as chairman, Mrs. Robert Kay, president of the Ontario Branch, helped steer the format of the conference. Theme will be: Do Justice; Love Mercy; Walk Humbly with Thy God.

Participants on either day will be: Rabbi Herbert Feder of Beth Tikvah, who will speak on Theology; Dr. Rabbi Stuart Rosenberg of Beth Tzedec, whose subject will be Canadian public affairs; Rabbi Irwin Witty of the Jewish Board of Education, who will speak on Jewish education. Speaker-consultant will be Mrs. Syd Rossman Goldstein, who will speak at the banquet which will be followed by installation of new officers.

HELD AUCTION

Beth Jacob Women's League recently held its auction. Cyril Newman was active selling commodities. Convenor was Mrs. Kuhnreich; coconvenors, Mesdames M. Nussbaum and Buksbaum.

FLOWER SHOW.-Lawrence Fink (left), Canadian representative for flowers of Agrexco Agricultural Export Co. of Tel Aviv, and Moshe Golan, Consul and Trade Commissioner of Israel, at the Israeli booth of the International Flower Festival held recently in Montreal. Flowers were flown in from Israel.

Kishon

The lighter side of Israel

by Ephraim Kishon

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ANALYSIS

A NUMBER of years ago, it will be remembered, the Jews killed 1,000 anti-Semites and hanged Haman and his accursed brood on a tree. Ever since, the pogrom against the Gentiles is commemorated with great rejoicing. According to Chronicles, the party which started the tradition, held in the royal square of Shusheen, had been particularly successful: the subject had been "Pioneering" and Esther showed up in black leotards and net stockings, while Mordechai dressed up as a traffic cop. Many of the local Gentiles converted to Judaism because they were afraid of the Jews, but there was no real fun and in the end they all slunk home quietly.

More years passed in the Diaspora, some marked by counter-persecution, but the commandment of Purim was scrupulously observed. Our fathers dressed up as Haman and or mothers as Queen Vashti in black leotards and they drank wine and sang and danced until the wee hours, but because of circumstances they had no real fun, as a matter of fact all were quite dejected and justly so.

The turning point arrived in 1948 with the birth of the State. The Yishuv celebrated its first really free Purim, the men dressed up as King Farouk and the women slipped into black leotards, what's more, Judy Glick, the wife of Glick the engineer, hopped on a table in her net stockings and did a few quite uninhibited dances. At long last, there was fun all over the State -- not quite real, but still, and only after midnight did the mood become sombre and the streets emptied and people crawled home feeling guilt-ridden and utterly dejected.

The next six years saw a change for the better. Costumes improved: we dressed in armour and royal pyjamas, while our wives slipped into black leotards and net stockings. Personally, I was invited to several parties, but always stuck near that nice Glick the engineer, who was in great demand at all parties in town. Generally, we sang and danced in intimate darkness, but the fun was no fun, really, we all felt that this was not quite It. Some burst into tears while others fell into deep fits of melancholy.

In 1960, I remember, a lawyer interrupted Mrs. Glick's table-top frolic with bitter shouting:

"Enough!" he roared. "This is no real fun!"

We proceeded at once to the kitchen and there discussed the sad phenomenon in depth. Really, why don't our parties ever come off? We are a fun-loving people and have the benefit of a government-sponsored carnival atmosphere, and yet out of 13 Purim parties this writer has been to during the last few years, only one was really successful, a real smasher. Perhaps the reason for the party's success was that Judy Glick had hopped on a table and did an uninhibited dance while we all clapped our hands rhythmically and with youthful verve, but we did not have real fun, quite the contrary, by 1.30 we were completely desperate, our host disappeared into the bathroom and hanged himself from the shower, but the rope was too long and he survived. In any case, this was one of the worst parties I have ever been to.

"Why is it?" we asked ourselves. "Why can't we have real fun?"

"Because we don't yet have a Purim tradition," a kindergarten teacher in leotards and net stockings opined. "We do not yet have fixed patterns which keep recurring year after year. That's why the people don't rejoice and there is no real fun."

Some claimed that we are by birth a sad people. We go to bed on the eve of Purim, tired and edgy, and on the morning of the holiday roll off our couches party-faced and bloated, waiting passively for the official fun to start. In the end we take a couple of aspirins. Nor have we yet learned how to pour liquor down our gullets: anything stronger than beer simply knocks us out. True, our kids do enjoy Purim, but where does it say that Purim is a children's holiday? Glick the engineer, for instance, confessed to me in a moment of weakness that just before Purim he is always gripped by extreme despondency, quite frequently he bursts into hysterical sobs when he is left alone, and his wife has to be put under permanent medical supervision before the feast.

"We are a contrary people, an interior decorator, disguised as an architect, affirmed. "If we are told to rejoice, we are sad. If they tell us to be sad, we are happy. We've got a terrible nature."

This made sense to many among us. A justice of the peace confessed that during the Awful Days preceding Yom Kippur, he always feels on top of the world. Someone claimed that even in Kfar Habad, the hassidim stop having fun for 48 hours during Purim, to say nothing of the fleshpots of Tel Aviv. Not that you don't encounter fun here and there. There is fun, but it is not genuine. Or perhaps it is genuine, but it certainly is not fun.

This year, Purim was just like any other year only much more so. I dressed up as a citizen and the little one was a Babylonian temple dancer (black leotards). We danced the shake and the hora, Judy Glick jumped on a table but in the middle burst into tears: "I can't go on" the poor woman sobbed, "I can't!" Our spirits dropped to below zero. I caressed the little one's net stockings:

"Woman," I asked her, "are you having fun?"

"Let's say I am," thus she. "But is this real fun?"

It's hard to say. Anyway, we'll see how the Purim parties of 1971, 1972 and 1973 will shape up. If they, too, fall through, we'll have to face up to reality and move Purim to Yom Kippur.

HUMAN RELATIONS

GIRL IN THE MIDDLE

DR. ROSE N. FRANZBLAU

QUESTION: After 15 childless years of marriage, I gave birth to a girl at 42. My husband and I are now in our 60s. When my daughter, 22, graduates from college in June, she plans to move out. I looked forward to her birth with such joy.

My husband and I never got along. Because I thought my daughter was mature for her age, I talked with her about this unsatisfactory relationship. She has developed into a neurotic young woman dissatisfied with everything.

Her rudeness got so bad that I actually packed up. She apologized. It seems I am the one who is always at fault. She resents never having had her own room, and that I share the bedroom with her.

Accidentally, I discovered she has been in therapy for 6 months. My husband is paying for it. I see no improvement. My daughter, who rarely dated, is now seeing a boy regularly.

We always gave her the best in clothes, camps, music and dancing lessons.

My husband left me 3 times for short periods. I have worked continuously except during my pregnancy.

ANSWER: Each parent contributes to the problems their child develops. One may take over and start the discord that causes the tensions, but by submitting, the other gives implicit permission for the mate to behave this way.

Such parents will often get a child involved in their marital difficulties. The rationalization is to make the youngster feel included, as a real part of the family.

With both parents working and with all the material things you were able to give your daughter, the question of why you kept on living in a small apartment naturally arises. Having your daughter share your bedroom while her father slept elsewhere, is a most unusual arrangement. It was also a public exhibition of the parents sex life, or lack of it.

Talking against her father and revealing all the troubles you were having with him also included her in your intimate life. When she began to object, she was saying, in essence, that as long as you did not respect your own privacy, she could never develop a private love-life of her own.

In her fights with you, your daughter was really fighting to liberate herself. Fortunately she was strong and healthy enough to recognize that she could do this only in therapy.

But it is unrealistic to expect that 6 months of therapy could undo problems that were 22 years in the making.

* * *

It is all to the good that she is dating, and that she plans to move into her own quarters once she graduates and starts to work. You may not like to face, at long last, the fact that you and your husband will now be alone, with no one to blame for the breach that has grown between you. Perhaps this is what is making you so angry and anxious.

In preparation for this time, it would be wise for you to get some psychological counseling. Then, when your daughter moves out, you and your husband will move closer together again, and reestablish a life for yourselves.

Topsy-Turvy Sex

by Ruthie

Honest, sometimes I'm sorry to say I belong to the female sex. I swear, someday they'll be the cause of their own downfall yet. Because some of them are so dumb.

The Feminist Movement! Revolutions they need. Liberation they want. Liberation from what?

* * *

They call a woman in the house a slave. Can you imagine? Those idiots.

Did it ever occur to them that maybe most women like to be at home most of the time?

Those yentas are so pompous, so puffed up with their own grievances, they think everybody thinks the same way.

And did you ever take a good look at them? Nu -- and I shouldn't zindig (sin), and I certainly don't want to go into any lushon horra (evil talk) -- beauties they're far from. So maybe they tahka (really) have a gripe or two.

Some of them are, or were, married. So, anything can happen.

But the fact that they're not happy -- they couldn't be with such ideas -- clearly shows their unpleasant disposition.

* * *

I agree, it's good for a woman to work outside her home if she wants to. But to compete with a man in status -- well, does a male, for instance, take a three-month holiday to have a baby?

And where romance is concerned -- nu, so how would it look for a woman to take the lead? Crazy. I can just picture her dainty hand placing a ring on his clutzy finger.

* * *

Let's face it. A woman's basic function has to be in the home. After all, she has the children. Instinctively she knows what to do when anything goes wrong. And she has the physical makeup to take on one task after another.

Can she help it if God made her a certain way? That's how it is, period.

As for feeling bored. Nu, will the housewife and homemaker who finds a boring moment please stand up?

* * *

Let's get back to the slave bit. Why is the lady a slave? Because, maybe, she bends over a hot stove when she makes meals? So today her home most likely is air conditioned.

She does menial work? That's passe. Most everybody has a char. And those who do their own work like it, and if they don't they do it anyway, accepting it as a necessary evil. After all, everything in the world can't be roses.

And if a child needs extra attention -- that's when the woman comes in. Isn't it a satisfaction to know you're needed?

* * *

It's the male who slaves away all day. Because he has to make a living; he must support a family. You may work for some extras. But it's a different feeling when you have to.

If you lose your job, nu, so he's still supporting you; you just have to do with a little less. If, God forbid, he doesn't work -- try it if you don't believe me.

Then, when he comes home at night, he's enslaved -- yes, enslaved -- again. It's, "Do the windows, I couldn't get anyone today," or, "Can you shovel the snow before it gets too hard?" or, "How about taking me shopping?" A million requests.

And not a murmur from him. He's learned from experience that he won't get to first base if he protests.

* * *

Those Feminists are barking up the wrong tree. There hasn't been a female slave since Eve made Adam take that bite of apple.

You know when I'll join them? When the first male gives birth. Then we'll be equal.

(Copyright North American Press, 1970)

Spring In Israel

A TREE, A FALCON

BY SASCHA TALMOR

The winter was unusually mild and sunny with very little rainfall and we had given up hope of much more rain by the time the end of March came.

Our workers were already getting the pipes ready to irrigate the cotton fields, when the weather suddenly changed. Early one recent morning, I was woken by ominous rumblings of thunder and flashes of lightning, accompanied by a rhythmical drumming on the roof and windows. Ah, I thought, rain. But when I looked out I saw that it was not merely raining. The ground was covered with large hailstones.

The water pipes and spinklers have been laid aside for the time being and the workers have resumed their usual jobs of weeding and cultivating the soil.

Already we have had our first hot winds -- the khamsins, or sharavs, as they are known in Hebrew. Their immediate result was to make all the roses in the hothouses burst into bloom at the same time and, since there are not enough people to cut and grade them, many had to be sold locally or simply left to wither on the stem.

Now, however, the weather is back to normal and just perfect for long walks, especially in the early hours of the day. I went walking about the hills one morning last week, as I always do on my day off. How the colors change from month to month, from week to week, even from day to day!

Some weeks ago the dominant colors were the delicate white of almond blossom, the dark pink of the Egyptian campion and the scarlet of poppies and anemones.

But now the yellows have come into their own, ranging from the palest lemon to the deepest orange. The bright yellow of the prickly broom and the thorny burnet beautifully set off the various greens of the other shrubs which flourish on our hills.

They all are in bloom just now, the heather, the heath and the broom. But my favorite is the plain yellow mimosa shrub with its sweet, delicate scent.

When I reached the top of the hill, I sat down and rested a while under some old, gnarled, leafless trees. Some ruins and broken walls half-covered by soil showed that this lonely spot had once been inhabited. There was even a small stone-lined well.

Below me, on the grassy slopes, an Arab shepherd was grazing his sheep and goats, only a distant bleating and occasional tinkling of bells breaking the living silence. Then a shadow fell across my field of vision. I felt that something or someone was watching me. I looked up, and there it was, on the uppermost branch of the dry tree -- a falcon.

Grey and cold and haughty it looked, striking a note of disharmony in the peaceful scene. But it did not stay long, and I felt relieved when it rose into the air and stretching its strong wings, flew away into the blue.

SPECIAL GUEST.-Countess Antoinette Rinaldini Cardelli, who will be a special guest at Montreal's 1970 Israel Bond Fashion Show and Luncheon, this coming Wednesday at the Queen Elizabeth Hotel. Mrs. Ephraim Evron, wife of the Israeli Ambassador to Canada, will be honored patron. Mrs. Morley Cohen is fashion chairman.

Recipe of the week

PASSOVER SPINACH SQUARE

1 lb. cleaned fresh spinach
5 square matzohs
5 eggs, separated
1 lb. cottage cheese
3 tbs. sour cream
Salt to taste
1/2 lb. Edam cheese, sliced

Preheat the oven to 350 degrees. Place washed and wet spinach in a large pot, cover and cook until the leaves are wilted (about 10 minutes).

In a bowl, break up the matzoh. Place cooked spinach in a colander over the matzoh and let juice moisten matzoh. Mix in spinach.

Beat the egg yolks with the cottage cheese, sour cream and salt. Fold in the stiffly beaten whites.

Heat a 9-inch-square glass baking dish in oven five minutes. Spread 1/4 inch of egg mixture in the dish. Top with two sliced of Edam cheese and then a layer of spinach mixture. Repeat layers until all ingredients are used. Bake 45 minutes, or until firm.

Yield: 12 servings.

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PUBLIC NOTICE
DAYLIGHT SAVING
CITY OF TORONTO
APRIL 26 TO OCTOBER 25, 1970

Pursuant to instructions of City Council, His Worship, Mayor William Dennison has proclaimed that Daylight Saving Time be observed in the City of Toronto for the year 1970 commencing at 2 a.m. on Sunday, April 26 and continuing until 2 a.m. on Sunday, October 25.

CITIZENS ARE REQUESTED TO ADVANCE CLOCKS AND WATCHES ONE HOUR AT 2 A.M. ON SUNDAY, APRIL 26.

His Worship requests the hearty co-operation of all citizens in making a success of this movement for the public benefit.

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BOOKS OF THE WEEK

by Dr. Arnold Ages

THE STUDENT RIOTS

THE BATTLE FOR MORNINGSIDE HEIGHTS WHY
by Roger Kahn. Morrow. 254 pp.

Roger Kahn is the skillful writer-journalist who recently published a remarkably good portrait of the American Jewish community called THE PASSIONATE PEOPLE.

Now Kahn has turned his interest towards the events of April, 1968, when students at New York City's Columbia University perpetrated the first all out riot on an American campus.

The author, who lives not far from the University, spent the next year-and-a-half interviewing scores of students who had participated in the demonstrations and "liberations".

He also had numerous conversations with key administrators including the vice president of Columbia who was in office during the "rebellion". Kahn spoke, as well to A. Cordier, present Columbia head.

The results of those discussions gathered in this book constitute a powerful brief on behalf not of Columbia but of the radical students who brought the University to a standstill two years ago.

Kahn's indictment of the school includes the professorial staff as well as the administrative.

He charges the latter with hypocrisy, profiteering and racism. The professors he pillories for their complacency and establishment values.

Kahn asserts that Columbia University, one of America's most prestigious places of learning, also has been a bastion of waspdom. Although located in a city which has the largest Jewish population in the world, the University never has had until recent years more than a token Jewish representation.

"Under Nicholas Murray Butler (Columbia president until 1945) it perfected an anti-Semitism that was no less vicious because it attempted to be bland. The Columbia of Butler did not discriminate against Jews. However, as one spokesman put it, 'we feel we want a national balance to our student body, so we employ geographic quotas.' Columbia College in the City of New York limited the number of 'New Yorkers' it would accept. In this instance New Yorker was a euphemism for Jew."

One of the reasons, suggests Kahn, that Columbia had such a hard time becoming accustomed to the idea of having black students in the 'sixties was that it still tried to adjust to the concept of having Jewish students.

The most heinous activity of Columbia University, however, was in the field of real estate manipulation. In this instance it was not the Jews who were being exploited by the Columbia administration but the black communities living in the ghettoes which encircle the campus.

With its commitment to bigness and power, Columbia moved time and time again to acquire valuable real estate in adjacent areas without giving a thought to the lives of the people upset by those moves. The author even cites evidence of strong arm tactics employed by Columbia agents to "persuade" tenants to move out of buildings purchased by the university.

It was one of these land deals that triggered the riots of 1968. The university had begun excavations for the construction of a new gymnasium, already having dispossessed hundreds of blacks from buildings on the gym site. Student rebels used this as a rallying point for their attack on the administration.

What was the role of the Columbia faculty in the disturbances of April, 1968? Lamentably it was insignificant and peripheral, according to Kahn.

"While New York City descends towards chaos," writes the author, "Columbia's academicians rhapsodize about a faculty senate, which has finally been created, five decades too late."

"They live in a commodious womb, the leading academicians, with their ample salaries, their lifetime security, their esoteric specialties."

"They talk about slums as though slums were another country; they deplore and regret and they consider. But there is no inclination among the academic princes to do what academicians will have to do in the universities are to help save the urbs."

It was this detachment from moral concerns, among many other irritating factors, which caused the Columbia student-riots.

The success of the student-inspired revolt also was dependent upon some very able leaders, notably Mark Rudd, son of a Jewish businessman from New Jersey.

Rudd, an awckward though articulate model student (at least, in his high school years), galvanized the frustrations and hatreds of both black and white students. It was he who did most of the talking and acting.

Roger Kahn's THE BATTLE FOR MORNINGSIDE HEIGHTS is a firstrate history of Columbia's 1968 revolt which merits close reading.

BACK IN UNIFORM. - Israeli-born artist, Ronnie Goldberg, in Montreal for the past three months, who has been recalled by military authorities in Israel. He will return to Montreal upon completion of service.

BLACK WRITER PRAISES ISRAEL

New York, (JCNS) "Kibbutz living would solve many of the ills now present in the economy of the poverty stricken areas in America. There is enough land available along with the teeming poverty-stricken masses -- to make collective living a 'good thing'".

This was one of the conclusions drawn by a black newspaperman, Mr. Dick Edwards, after a tour of Israel. Mr. Edwards, who represented New York's Amsterdam News, the largest Negro weekly in America, was one of ten black journalists invited by the Israeli government to visit the country.

Mr. Edwards described the trip to his readers in a seven-part series called "Black Man in Israel". Although the reporter at first felt that the trip would be nothing more than a "pabulum tour", he soon changed his mind.

"I am going to admit", he wrote, "that all of my suspicions were lulled because the tour also included a session with hostile Arabs and Arab leaders, and they really showered down on the Israelis -- even though we taped the session".

Edwards was impressed with the kibbutz program and felt some form of communal living could be implemented in America to help the poor. He also spoke highly of the candidness, intelligence and competence of Israel's leaders and guides he encountered during the tour. Mr. Abba Eban, the Foreign Minister, who spoke to the group, was described as a "great statesman".

In an interview with 15 African graduates at the Technion, Mr. Edwards found that they enjoyed studying in Israel as opposed to America because, like their native countries, it was small and they found it free of racial prejudice.

19-year-old Moshit Zipporin, Miss Israel 1970

the lively arts

by D. COHN

THEATRE MUSIC FILM

*After an absence of seven years, Dinah Shore returns to NBC. The program will feature singing, fashions, cooking, gossip, big name guests. She says there is much to sing today. She loves all the Beatles' songs.

*Nieuw Rotterdam Toneel, a Dutch theater group, is planning to present a play next year based on the memoirs of Dr. Friedrich Weinreb who, with the help of friends, is seeking to establish his innocence of charges of collaboration with the Nazis during the Second World War.

Dr. Weinreb, a Lvov-born Jew, was freed after serving three-and-a-half years of a six-year sentence imposed by a Dutch court in 1948 after his conviction on the charges.

He maintains that, far from collaborating with the Nazis, he hoodwinked them and thereby saved the lives of hundreds of Jews.

His memoirs, edited by Renate Rubinstein, and a critical analysis of Dr. Aad Nuis of the evidence which led to his sentence form the basis of the action being taken to clear his name. The Ministry of Justice already has been approached.

The memoirs comprise three volumes totalling some 2,000 pages.

Renate Rubinstein and Dr. Nuis are members of a committee which is working on the play. Its main theme will be disobedience of the public authorities.

*Rabbi Arthur Lelyveld, president of the American Jewish Congress, and Dore Schary, chairman of B'nai B'rith's Anti-Defamation League, have sent a joint cable to Cardinal Julius Doepfner, Roman Catholic Archbishop of Munich, urging him "to refrain from promoting or attending" this year's presentation of Oberammagau passion play.

The two American Jewish leaders did this after a careful study of the revised script of the play which they, together with other Jewish organizations, continue to regard as antisemitic.

The cable also contained a similar appeal to "all men of good will" and it noted a recent article in the London publication, The Tablet, by Sister Louis-Cabriel, director of the Center for Biblical and Jewish Studies at the Convent of Our Lady of Sion, London. The article stated that "even radical changes could not appreciably improve the distorted Gospel events" in the play.

*A nineteen - year - old, longhaired blonde soldier from Ramat Gan, with the rare name of Mushit, last week was elected Miss Israel 1970 at the annual beauty contest held in Jerusalem.

Mushit Zipporin, the first girl from her town to win the title, will represent Israel at Expo '70 in Tokyo and in the Miss Universe contest in Miami Beach this summer.

Runnerup was a Haifa girl, also a blonde. She is Irit Lavie, 18. Third was Shaula Ron, 19, a redhead, also a soldier from Ramat Gan. Shaula has another distinction; she is the regular goal keeper for the Ramat Gan Maccabbi handball team, champion of Israel for the past two years.

*Hannah Maron, of the Tel Aviv Cameri Theater, who was injured critically in the Arab terrorist attack at Munich airport in February, still is in hospital in Munich. A spokesman said she also was receiving treatment for jaundice.

*Screen rights to The Dick, a novel by Bruce Jay Friedman which will be published this summer, have been acquired by Brodsky-Gould Productions, headed by Jack Brodsky and Elliott Gould. It will be filmed next year in association with 20th Century-Fox. Purchase price was $125,000 and a percentage of the film's profits. Gould will be starred and Brodsky will produce The Dick.

*At the age of 72, Molly Picon, Yiddish stage veteran, wears size 6 pants, weighs 106 pounds, walks 70 blocks a day and does somersaults. She says she is probably healthier and in better condition than many members of the Aquarian Generation. "One thing that happens when people grow older is that they're afraid to keep doing things. I walk at least five miles a day," she says. "In the summer I swim in a pool everyday. You stay younger when you don't have a fear of doing physical things."

Every afternoon she and her 78-year-old husband of 50 years, Jacob Kalich, walk the 35 blocks from their apartment to the theater; after the show is over they walk home again. Nothing stops them. "So you put on your rubbers if it rains," says Kalich.

"Times have really changed," attests Miss Picon, who started out in show business as Baby Margaret when she was five. "I saw Hair, and I didn't mind that at all. They weren't accenting the nudity or the sex thing. As one English critic said, it's the first time he could tell the boys from the girls."

The Kaliches go to Europe and Israel every summer to visit their five foreign-born foster children. They are George Severne, 30, a professor of physics at the University of Brussels; Meira Unikovsky, 24, an art student and a secretary to the Labor Party in Jerusalem; Miss Unikovski's sister, Zipi, 18, of Tel Aviv, who is entering the Israeli Army; Dov Steiner and his wife, Marian, both 24 and medical students in Haifa.

Molly's small size presents her with fashion problems. She is a size 6 on the bottom and a size 10 on top. Many of her clothes are made to order by such designers as Murray Neiman of Hannah Troy, and Sarmi.

TORONTO AFTER DARK

NEW PRESENTATION

The Blossoms will be featured from next Monday to May 9th at the Seaway Beverly Hills Motor Hotel.

MUSICALE

On Saturday evening, May 2nd, Brotherhood of Minsker Farband will present a musical program.

AT ROCHDALE

The Community of Baha'u'allah, an evening of color, light and sound, will be presented at Rochdale College this weekend, from tomorrow through Tuesday evenings. Art direction is by Don Rogers, well known Western Canada painter and associate professor of Fine Arts at the University of Saskatchewan; sound and film, by Alex Frame, formerly a producer with CBC-TV, currently producing for a major private broadcaster. Environment has been created by Phil Cunliffe and Jim Milen; communication by Glen Eyford. Hosts are Gerry Bourassa, Gary and Valerie Berteig, Larry Brown, Sandra Kostaschuk, Al and Leslie Houdek. Manager is Dick Stanton, who worked with Baha'i communities in many parts of the world, including the Canadian Arctic and the countries of the Far East.

PARTYGOERS.-Mimi Hines and Phil Ford, in a scene from David Merrick's production of the New York musical hit, I Do! I Do!, commencing this coming Monday and running for two weeks at Toronto's O'Keefe Center.

The Adventurers

The Villa Gerini, one of the showplaces of Porto Santo Stefano 120 miles north of Rome, was used as the Italian summer home of the wealthy American heiress played by Candice Bergen in a Paramount Picture, Joseph E. Levine's Presentation of the Lewis Gilbert Film of "The Adventurers." The film version of Harold Robbins' best-selling novel now showing in its 5th week at the Imperial, Yorkdale, Golden Mile and Runnymede Theatres.

Built upon Roman ruins more than 2,100 years ago, the sumptuous villa overlooks the yacht harbor of Porto Santo Stefano, which became a playground of the immensely wealthy members of the jet set of about 20 years ago. It is one of the most fashionable and beautiful resorts on the Italian coast.

The film stars Charles Aznavour, Alan Badel, Candice Bergen, Thommy Berggren, Delia Boccardo, Ernest Borgnine, Rossano Brazzi, Olivia de Havilland, Bekim Fehmiu as Dax, Anna Moffo and Leigh Taylor-Young. "The Adventurers" was produced and directed by Lewis Gilbert in Panavision and color from a screenplay by Michael Hastings and Gilbert.

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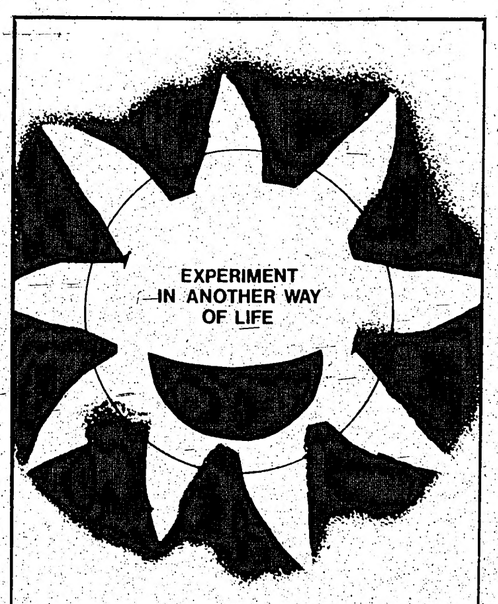
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THE OCCUPIED TERRITORIES

(cont. from page 3)

The outcome, whether we like it or not, would be that we would become a bi-national State in which one of its constituent parts -- the Arabs -- would in the natural course of events lean upon the neighboring Arab countries who have never deviated from their aim to erase Israel as a factor in the Middle East, if not to wipe us out completely.

We must face reality. We should be prepared to return the West Bank to Jordan -- in return for an end to belligerency, a written and signed peace treaty and the cessation of terrorism and sabotage. We must, however, retain East Jerusalem and there must be certain border rectifications for security reasons. The Latrun salient is one such area where border adjustments would be necessary.

We have to strive for peace with the Kingdom of Jordan not in order to appease its friends in Briain, the U.S. and other Western countries, but to find solutions to two important problems:

The Arab refugees, including those in the Gaza Strip; and the 700,000 to 800,000 residents of the West Bank who are today under Israeli administration. Our political security and economic interests demand that they should not become part of our population, but that some other authority should assume responsibility for them.

It is true that Jordan is not the rightful owner of the West Bank, having captured it against the will of the United Nations in 1948, and has no title of any kind to the area. It is also true that most of its inhabitants object to Jordanian rule. And yet if to retain the West Bank would mean the destruction of the Jewish character of Israel, we should hand over the West Bank to Jordan. If properly developed, the West Bank could comfortably absorb all the Arab refugees in the West Bank itself and in the Gaza Strip.

Restoring the West Bank to Jordan, would be the first practical and constructive step towards settling the crisis in the Middle East and achieving the peace that we all want.

(Mr. Sasson is a former Israeli Minister of Police. Prior to that he was Minister of Posts. He also held important posts in Israel's foreign service including that of Ambassador to Turkey and then to Italy.)

HONORED BY TORONTONIANS.-Meyer W. Weisgal, Chancellor of the Weizmann Institute of Science, Rehovot, Israel, was honored at a dinner in Toronto last week on the occasion of his 75th birthday and the 25th anniversary of the founding of the Institute.

The dinner was hosted by several members of the Canadian Society for the Weizmann Institute of Science. Shown above, left to right, are: Murray B. Koffler, president of the Canadian Society; Mark A. Levy, one of the hosts of the dinner; Meyer W. Weisgal; and Israeli Ambassador Ephraim Evron.

The Canadian Society has been actively involved with the Weizmann Institute and endowed a chair of learning in Protein Research in the name of The Rt. Hon. Lester B. Pearson.

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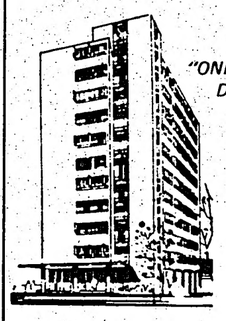

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Toronto Groups to visit Israel

A number of groups from Toronto synagogues and professional organizations will visit Israel this spring and summer. According to Murray Heifetz of Dominion Travel Office, there are more individuals and groups travelling this year than ever before.

Among the groups being arranged through Dominion Travel are: B'nai Israel Beth David Synagogue, leaving May 3rd for a two-week stay; Shaarei Shomayim Synagogue, leaving on July 12th, for three days in London and 17 days in Israel; Beth Tzedec Synagogue, leaving July 7th, for two days in Amsterdam and 18 days in Israel. In addition, Alpha Omega Dental Fraternity is sponsoring a two-week tour on September 10th in conjunction with the 1st Dental Association Congress. On July 27th and July 30th, physicians, psychologiest and social workers will leave in connection with the World Congress of Child Psychiatry and related professions. The earlier departure will include London and Copenhagen for an overall stay of three weeks. The July 30th departure will spend two weeks in Israel itself;

A group is being formed to visit the Tabit Philatelic Exhibition in Tel Aviv in the fall and plans have now been completed for a repeat Christmas and New Year tour, leaving December 21st. Full details of any of these tours may be obtained from Dominion Travel Office in Toronto, 364-7331.

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Golden Haggadah

(cont. from page 3)

most passages of which could be applied symbolically to any historical event in the past, present or future. It became the expression of the pledge, the token of the hope of the Chosen People for deliverance out of bondage and dispersal into liberty and unity in the Kingdom of God. At this point, there was no reason for continuing to exclude Moses, the Leader, from the story of the redemption from Egypt. But his name, having once been excised from the authorized text, could not be put back in. A double solution was arrived at. Piyyutim in praise of Moses were introduced and a series of minatures depicting the Exodus from Egypt, with Moses given prominence in them, were added.

The piyyut is a liturgical poem, which accompanies the Jewish ritual prayers. The earliest known piyyutim are from Byzantine Palestine of the fifth century, and they continued to be composed in the Jewish Diaspora as late as the nineteenth.

Most of the authors of the one hundred piyyutim in the Golden "Haggadah" are Spanish classical poets of the Golden Age. The selection includes nineteen piyyutim by Yedhuda Halevi, seventeen by Yitzhak Ibn Giyat, ten by Ibn Ezra, and ten by Shlomo Ibn Gabirol.

It is likely, therefore, that the Spanish Hagadot with their large number of piyyutim, were intended for the Cantors or other officials connected with the Synagogue. From the contemporary complaint about Hazanim who stretched out their chants too long and were interested only in displaying their beautiful voices, we may deduce that although they held high positions in the community they were not always highly regarded.

The choice and sequence of the piyyutim may be a key to the exact place of origin of a given manuscript. What can be said of the piyyutim of the Golden "Haggadah" is that, in general, they seem to belong to the Hispano-Provencal region, and to have later been introduced into the rites of Algiers and Provence (excluding Avignon and its dependents).

Not every household in the Jewish community could afford to possess an illuminated "Haggadah". Only the richer Jews, who in some cases worked for princes or their courtiers and were therefore better to attempt the imitation of the fashion for such objects by commissioning the illumination of Hebrew books. Such commissions would present the artist with the problem of a subject matter which was new to him, and the problem was met by the fusion of traditional Jewish subjects motives and iconography with the more fashionable styles and layouts of contemporary Christian illuminated Sephardi Hagadot depends on the full page miniatures attached to the richest of them. These depict a consecutive sequence of Biblical episodes, most of which are derived from the book of Exodus, with some additional episodes from Genesis, and a few from other books of the Bible. At the end of the Biblical Sequence of miniatures, there usually follows a short cycle of liturgical scenes, illustrating the preparations for the Passover Eve ceremony.

The immediate models of the Biblical illustrations in the Golden "Haggadah" were a French and Italian Biblical picture cycle. The two artists who painted the miniatures were trained, no doubt, in Catalonia, where the influence of the Northern French school was prevalent. The second of the two artists may even have come to Barcelona directly from France.

The community of Barcelona was one of the richest in Spain. There is no doubt that the wealthy Jewish aristocracy there was interested in, and able to sponsor, the production of richly illuminated manuscripts like our "Haggadah". Although the Jews had lost the high administrative positions that they held during the time of the reconquest of Spain and throughout the thirteenth century, there were still many Jews who had close connections with the royal court at the beginning of the fourteenth. Jaime II attracted to his court many Jewish scholars, physicians and astronomers who carried out scientific and literary assignments for him and were fully conversant with Catalan as well as Jewish culture. The commissioners of the illuminated Hagadot must have been Jews who possessed not only the financial resources to pay for such sumptuous manuscripts, but also the discerning taste and interest in the visual arts necessary to enjoy them. It is profoundly unfortunate that, when the ravages of time and of deliberate destruction have taken their toll, so few illuminated Sephardi Hagadot remain to bear witness to their enthusiasm and discrimination.

(This article is an extract from Bezalel Narkiss' introductory volume to the "Golden Haggadah", a magnificently reproduced exact replica including gold leaf of the 14th century illuminated Hebrew manuscript in the British Museum. It is published by Eugrammia Press and the Trustees of the British Museum. Dr. Narkiss is art historian and lecturer at the Hebrew University.)

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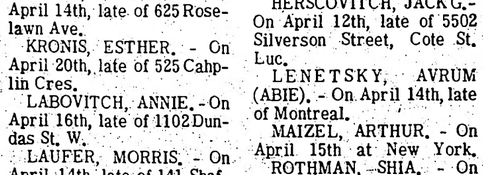

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CARLEN, ELMER. - On April 15th, late of 381 Rusholme Avenue.

CHAIKEN, LOUIS. - On April 15th, late of 3638 Bathurst St.

CHAPLIN, MEYER. - On April 18th, late of 40 Bainbridge Ave.

COHEN, LILY. - On April 18th, late of 12 Rostrevor Rd.

GOLDSTIEN, BEN. - On April 19th, late of 871 College St.

HALMI, GABOR. - On April 14th, late of 625 Roselawn Ave.

KRONIS, ESTHER. - On April 20th, late of 525 Cahplin Cres.

LABOVITCH, ANNIE. - On April 16th, late of 1102 Dundas St. W.

LAUFER, MORRIS. - On April 14th, late of 141 Shaftesbury St.

PLATNER, JULIUS. - On April 15th, late of Woodstock Ontario.

STONE, FAY. - On April 16th, late of 3560 Bathurst St.

WAINTROB, LOUIS. - On April 17th, late of 563 Cranbrooke Ave.

YUDIN, GOLDIE. - On April 17th, late of 2515 Bathurst Street.

MONTREAL OBITUARIES

ASHEN, JULIUS. - On April 11th, late of Montreal.

CRAFT, BEN. - On April 14th at Washington, D.C.

DERZAWETZ, ISIDORE. - On April 11th, late of 1364 Montcalm, Chomedey.

FREED, SYLVIA. - On April 14th, late of 4686 de la Peltrie.

GENSER, MICHAEL (MIKE). - On April 12th at Melbourne, Australia.

GILVARG, SONIA. - On April 13th, late of Montreal.

GOLDENBERG, AZRIAL. - On March 22nd at Jerusalem, Israel.

HERSCOVITCH, JACK G. - On April 12th, late of 5502 Silverson Street, Cote St. Luc.

LENETSKY, AVRUM (ABIE). - On April 14th, late of Montreal.

MAIZEL, ARTHUR. - On April 15th at New York.

ROTHMAN, SHIA. - On April 16th, late of 5258 Esplanade Avenue.

SCHNEIDERMAN, DORA (SCHOUBE). - On April 16th, late of 5020 St. Kevin.

SHENKER, CHARLES. - On April 12th, late of Montreal.

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